THE

Hindu Message

A Weekly Review of Indian and World-Problems from the Hindu Standpoint.

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Vol. XI., No. 19.] Registered No. M. 1304. THURSDAY MARCH 8, 1923. [Price : 2 As. Annual Subscription Rs. 6

CONTENTS.

A Vision of India:
India's places of Pilgrimage: By K. S. Ramaswamy Sastri, B.A., B.L. 193
Great Thoughts: 193
Events of the Week. 194
Leader:
Dharma and Life—Part II. 5. Indian Education, and Western Religious Requirements. 195
Literary and Educational:
The Evolution of Indian Education. By K. S. Ramaswami Sastri, B.A., B.L., 198
Reviews: 199
Miscellaneous:
The League of Nations. From the Publicity Bureau, Madras. 200

The Hindu Message stands for

(1) Self-Government for India within the British Commonwealth,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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Single copy As. 2 only.

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A Vision of India.

INDIA'S PLACES OF PILGRIMAGE:

By K. S. Ramaswami Sastri, B.A., B.L.,

At Kanchi girdling earth with heavenly light
Lord Vishnu stands bestowing boons on all.
Who can resist His loving mercy's call?
Ah who will not be moved by such a sight?
And there Lord Siva in His supreme might
Beneath a mango ever green and tall
Like lighted golden lamp in festal hall
For ever shines dispelling sin's dark night.
There shines God Subramania's temple tower
Where as a child He charms man's wayward heart,
For who can e'er gainsay a winsome child?
Here shines Kamakshi in her glorious power
Who Siva unsubdued by Cupid's dart
Did conquer by her glances coy and mild.

"On the Sand Dune."

[The following selections are from Mr. K. S. Venkataramanis beautiful book "On the Sand Dune."]

Without man is growing greater and greater and inward less and less.

Your best men are but the creatures of a triple alliance, the Fuller, the Barber and the Tailor.

Silence is to me the message of the stars and of the universe. The epic and the lyric, the tragic and the comic, the sweets and bitters all flow together in Silence. It is the soul of creation even as the mid-ocean, deep and peaceful is the real sea and not the noisy breakers on the shore.

Life is nothing but for its difficulties. The triumph of the sea-girt land-dwellers is the triumph of navigation. Often on the frailest bark with neither chart, nor compass, but the faith and courage of a high purpose, man has reached the farthest shores. Will he not once again ?

God made the meandering foot line across the meadow leading down to the river. And man made the metalled roads which always lead nowhere, shaded though they be with big avenue trees.

Cursed Man ! Even when you forged the sword you did not fetter your soul. I did not rate you low. For there is a nobleness in fight which even a lonely and peaceful mind like mine enjoys. You really fell from Eden only when you learnt to mint your soul into silver and sold your brains for coins that you may transmit them to your sons.

One man's labour is meant for all. One man's brain is the asset of all. One man's genius is the treasure of all, like the sunlight from the sun or the descending rains from the Heavens.

Nature never meant its perishable produce to be preserved in the cold storage of coins and passed on to sons and grandsons.

Great Thoughts.

Take heed of thy friends. A faithful friend is a strong defence, and he that hath found such a one hath found a treasure.

ॐ

I cannot get over the feeling that the souls of the dead do somehow connect themselves with the places of their former habitation, and that the hush and thrill of spirit which we feel in them may be owing to the overshadowing presence of the invisible.

ॐ

We often live under a cloud, and it is well for us that we should be so. Uninterrupted sunshine would parch our hearts: we want shade and rain to cool and refresh them.

ॐ

Some people carry their hearts in their heads, very many carry their heads in their hearts. The difficulty is to keep them apart, yet both actively working together.

Events of the Week.

We cannot agree entirely with those critics of the Right Hon'ble Mr. Sastri's Report of His Dominions Tour who hold that it only builds on mere baseless hopes of a distant and even hopeless future. He no doubt has to admit the existence of colour prejudice everywhere, and he likely thinks that it is the foundation of the policy of a white Australia now in the ascendant, and even of a white Canada, &c. But he thinks that, with the promotion of a larger personal intercourse with Indians of culture and refinement and with the development of profitable trade relations, the colour prejudice will wear down slowly and pave the way for the growth of an Imperial sentiment of unity at a future not too remote. All this may prove wrong as we get nearer and nearer that future, but it is not, we think, correct to hold that there are no *facts* to favour the present building up and adoption of a policy more in accord with what Indians regard as what they deserve,—*i.e.*, Indians of culture and refinement deserve. Let such Indians seek to get naturalised, in Australia and the Dominions at large. We do not think that they will fail. If their number grows, then gradually the prejudice will wear out, and the way will be prepared for a more enlightened policy of human intercourse and relationship between India and the Dominions than now reigns to the eternal dishonour of the latter and to the detriment of the substantial interests of the former. Further, the policy of retaliation by India may be said to be fairly launched forth upon the waters. No practical measures have yet been taken to prevent or discourage the ingress of Dominionites for purposes of settlement or business, but the idea has been broached, and has been taken up in some localities, notably in the Bombay city at the instance of some members of the Corporation. If legislation on the subject is commenced in the Imperial Legislative Council itself, that would begin to react on the present policy of the Dominions, and the idea of negotiation for reciprocity would be born in both places. This would prove an effective lever for the achievement of progress in the future. Great Britain, her Parliament and Ministry would certainly take up the question in a catholic spirit of true Imperial statesmanship and bring about a reconciliation of conflicting interests. In questions affecting racial feeling, *festina lente* should be the prevailing source of influence and action, and our men of leading should not disdain to consider its possibilities for the future. We believe that this is the spirit which flows as an under-current affecting both the terms and the general tone and sentiment of the Right Honble Mr. Sastri's report.

* * *

The proposal to increase the salt-tax again to Rs. 2-8-0 per maund is one which ought to be resisted by the representatives of the people, if there are any such in the Indian Legislative Assembly. We think that the elected members of the Legislative Council in the different provinces should also, individually and collectively, make representations to His Excellency the Viceroy which will have the effect of preventing the passing of the measure. It was Lord Curzon, when Viceroy, who had the courage to adopt a substantial measure of reduction in salt revenue, and everywhere earned the good-will of the people of India and their representatives throughout the land. He was the most Imperial of our Viceroys, aud was very unpopular with the educated classes. But he saw that Great Britain's unpopularity with the masses of the Indian people was duly to *unpopular* measures of various kinds, and that the Salt-tax was the chief of them. It had also been often represented that, it was this tax on one of the necessaries of life and that among a poverty-stricken people that had often proved a lever for political agitation by the "educated" leaders who demanded constitutional changes in the various Indian Governments, Imperial and Provincial. Lord Curzon, therefore, adopted a measure which, from his own, and the Anglo-Indian points of view was a useful measure. But whatever the motive underlying the reform, we have no doubt that his reform in the system of Indian revenue was universally popular and helped to retrieve the general character of his administration which had raised a post of enemies on every side. The Imperial Government of today are, in a view taking a very unwise step in changing a policy which no Viceroy or his Council had hitherto ventured to depart from. That is from the point of view which ought to guide every considered measure affecting the Imperial and Provincial Government's relationship with the masses. Our popular Councillors of today, both in the Assembly and Councils should also not fail to consider the advisability of supporting a measure which would seriously injure the interests of the *masses*, while allowing those of the upper *classes* to remain safeguarded and protected. This will surely have the effect of making even the existing "reformed" assemblies and councils unpopular with the masses and making any further measures of reform which are now being proposed altogether unpopular. Our public men, whether in the new Councils or outside, ought to seriously consider whether they are to begin by making the people regard all democratic changes as opposed to their living a healthy life and even to their being able to obtain the very necessaries of life as cheap as before they obtained the reforms. It would be simply "Satanic" to suggest—but people there are who will suggest—that our so-called "Satanic" Government had, in proposing this increase, as one of its objects, the one of sending forth to the people of all parts of India the suggestion that reform of the system of Government in India would only tend in the direction of making their life-conditions more dangerous and less healthy, and altogether increase the cost of necessaries of life. We think that, from every point of view, this proposal to increase the revenue from salt ought to be abandoned by the Government itself. We think that all further taxation should fall on the richer and the educated classes, and not on the *masses* of the people who are already feeling the burdens of life in these stringent post-war times intolerable and burdonsome in the highest degree. Lord Curzon, speaking the other day in London, admitted that "the economic situation of the world was sorely troubled." If there was a "grave reaction" arising from it even on the social and industrial life of a wealthy and strong people full of resisting stamina and able to maintain age after age their position as the heart-centre of the greatest Empire that ever existed, how much be the perils before us of a situation, already dark rendered yet further unwholesome and even insanitary by a measure increasing the cost of one of the prime necessaries of life for the masses of our people.

* * *

As regards what is known as the 'Princes' Protection Bill," there is certainly something to be said in favour of Colonel Wedgwood's view that 'the subjects of native states were our responsibility,'—too. There might be occasional instances of high-handedness against the citizens of native states, but such were very rare and men could easily obtain redress by simply appealing--or even threatening to appeal to the British Resident or political Agent. It is only in cases few and far between that it is possible that the interests of the subjects of Indian states would be sacrificed by the so-called 'combination of bureaucracy and autocracy against democracy.' It is wrong to suppose that the Indian states contained no public men and leaders trained in the methods of public agitation and the defence of freedom, or that their Princes and Chiefs themselves were merely irresponsible despots and autocrats. We quite agree with Mr. Charles Roberts, the liberal M. P., that the people of the States of India might well be left to work out their own salvation. We are, further, personally aware of more than one case in which unscrupulous journalists from British India, even though they passed as men of patriotic fervour and energy in their own place and time, have resorted to disreputable tactics in order to exploit and fleece, not only men in power in Indian states, but even their rulers and chiefs too. The *Madras Mail* is or may be, wrong when it says that "in too many cases there were such journals which depended upon such ill-gotten gains for their existence." But there were persons, it is certain, who combined both disreputable flattery and unscrupulous journalism in order to enrich themselves at the expense of Indian rajahs or chiefs. Such men are becoming rarer, and that is also surely one reason why the Bill is unnecessary. The Indian States can get on very well as they are,—not only Mysore, which was referred to in the course of the both Sir C. Oman and Colonel Wodgwood, but all the rest of them.

The Hindu Message

Dharma and Life—Part II.

VI.—Indian Education, and Western Religious Requirements.

The well-known philosopher, Professor Bosanquet, wrote some time back :—"With all its defects, its sleepiness and backwardness, Indian civilisation retains a secret which it will not abandon, and which the West would do well to learn for herself and not to try to extinguish where it lives." Whether the West is learning this secret for herself," we are not in a position to say from personal knowledge. What we hear of the tendencies and developments in the West from the ordinary channels of information only proves that Darwinism and Machiavellism are the ruling forces in Western states and societies, and that, therefore, there is very little chance of the West "learning the secret, for herself." There is also every reason to think that the West is also trying to extinguish the secret (of India) where it lives. *First*, there are our Western rulers, educators, and missionaries who are constantly placing before us the ideals of Western civilisation in the most attractive colours and display also their working in practice by the introduction of them in various parts of our private, social, and public life. *Secondly*, there is an enthusiastic internal party of avowed Westernisers who are sworn enemies of our ancient cultural and religious ideals and have already brought about a considerable change and disintegration in Indian society by introducing various Western practices into our social life and even entirely changing their outlook regarding life's aims and accomplishments. Some even think that Hindu culture and Dharmic life are at their last gasp, and are eagerly awaiting the advent of its day of funeral in order to join enthusiastically in its celebration and have it burned on the funeral pyre and its ashes scatterd in all directions till no trace of it is found to exist. If these efforts of the external and internal foes of Hindu culture and Hindu religion succeed, will not India's "secret"—that which Professor Bosanquet spoke of—die for ever,—"extinguished where it (still) lives," and whence is the West to learn it, as he wants it to do ?

Meanwhile, does the West need it ? We have already pointed out that a change seems to be coming in the Europeans' angle of vision regarding the true ideals of life and the methods of conduct appropriate to them. Thinkers and practical men feel the need of a change, and many even look to India and the East for suggestions as to the future. So great a philosopher as Herbert Spencer wrote long ago as follows :—"No such nature as that which has filled Europe with millions of armed men, here eager for conquest, there for revenge,—no such nature as that which prompts the nations called Christian to vie with one another in filibustering expeditions all over the world regardless of the claims of aborigines, while their tens of thousands of the missionaries of the religion of love look on approvingly—no such nature as that which, in dealing with weaker races, goes beyond the primitive rule of life for life, and for one life takes many lives—no such nature, I say, can, by any device, be framed into a harmonious community." The present condition of Europe, so full of danger, distrust, and dismay is the logical outcome of the European man's "nature" depicted thus in all its vivid and life-like intensity of horror. The late Mr. Cotter Morrison, too, in his memorable book, "The Service of Man," said that the European social system is "less capable of mending than of ending, and it is, in fact, doomed to a not remote extinction." More recently, too, the greatest living Englishman of today, Professor Bertrand Russell, has said in telling words :—"The civilised world has need of fundamental change if it is to be saved from decay,—change in its economic structure and in its philosophy of life." There is no need to quote more authorities on the subject. Whence are they to receive the light for which they are looking and waiting in eager expectation ? The Europeans and Americans are so strong and manly and successful in the world that many of them regard with contempt a race like ourselves which have long lived under foreign subjection and have also contracted some of the vices which political subordination brings in its train. But Swami Vivekananda, after all his experiences of the West, is able to say of us :—An English lady once told me, "what have the Hindus done ? They never even conquered one single race.' Even this race which never conquered one other race, lives here three hundred millions strong. And it is not at all true

that all its energies are spent, that atrophy has seized upon every bit of its body; that is not true. There is vitality enough, and it comes out in torrents and deluges when the time is ripe and requires it" Further the great Swami says :—"Modern science has undermined the basis of religions like Christianity. Over and above that luxury is about to kill the religious instinct itself. Europe and America are now looking towards India with expectant eyes,—this is the time for philanthropy, this is the time to occupy the hostile strongholds."

Moreover, we are assured that even Western thinkers and philosophers find in the Vedanta religion the new impulse to spiritual thought and activity they are in need of. The late Professor Max Muller declared that "the Vedanta is the most sublime philosophy and the most satisfying religion." The great German philosopher, Schopenhauer, who lived about the beginning of the last century and studied "from a not very clear translation of the Vedas made from an old translation into Persian, and thence by a Frenchman into Latin, said :—"There has been no study in the world excepting in the original, so ennobling as that of the Upanishads. These have been the solace of my life, they will be the solace of my death." When Swami Vivekananda went about lecturing upon and conducting classes in the Vedanta philosophy, the leading thinkers in America—even philosophers of the calibre and reputation of Professors James and Royce—wrote to him and avowed that they had immensely profited by his teachings. The Swami says :—"When the modern tremendous theories of evolution and conservation of energy and so forth are dealing death-blows to all sorts of crude theologies, what can hold any more the allegiance of cultured humanity but the most wonderful of convincing, broadening, and ennobling ideas that can only be found in the most marvellous product of the soul of man, the wonderful voice of God, the Vedanta." We must further ponder over the following passage in one of the Swami's lectures :—"If there is one word in the English language to represent the gift of India unto the world, if there is one word in the English language to style the effect which the literature of India produces upon mankind, it is this one word 'fascination'. It is the opposite of everything that takes you suddenly, throws on you, as it were, a charm all of a sudden. To many Indian thought, Indian manners, Indian customs, Indian philosophy, Indian literature are repulsive at the first sight, but let them persevere, let them read, let them become familiar with the great principles underlying these ideas, and it is ninety-nine to one that the charm will be upon them, fascination will be the result. Slowly and silently, as the gentle dew that falls in the morning unseen, unheard, yet producing a most tremendous result, has been the work of the calm, patient, all-suffering, spiritual race upon the world of thought." "That I went to America was not my doing or your doing, but the God of India who is guiding its destiny will send me and hundreds such to all the nations of the world."

If all this is true—and there is plenty of reason to believe that it is—it is necessary that a thorough spiritual training and education in the principles of philosophy and life taught in the Vedanta must be given to the Indians who are to go out as missionaries to influence the minds and conduct in practical life of the people of the countries to which they go preaching and teaching. Such training should be *truly national*, —in accordance with the traditions, history, and heredity of the family and community from which the intending missioner is drawn. The ancient Vedic character and basis must be chiefly regarded in the new culture. If this is not done, the "fascination" spoken of by Swami Vivekananda exercised on foreigners by Indian manners, Indian customs, and even by the facial appearance which has been affected in the course of ages by the influence of Indian thought and teaching will disappear and will cease to have their due influence in popularising the work of Indian missions in the West. There are, of course, many who hold that the external conditions of India have changed, that the social and religious institutions of India cannot be maintained and are slowly and even unconsciously changing and will ultimately have to be abandoned. If this is to be the effect of the working of the time-spirit (*yuga-dharma*), then there is not much hope that Indian Vedic missions will do the useful work we are led to expect of them—the work of changing the Western angle of vision in regard to life and its true aims. It is only those who have conquered "Kamini and Kanchana"—the two foes of the spiritual life and its inward joys, according to Sri Ramakrishna Paramahamsa and the two great deities worshipped by the Western world—that can have any influence on the so-called civilisation of the West. We have seen how Swami Vivekananda hoped and desired that many men like himself, even as matters stand here, should be sent as Vedic missionaries to all the nations of the world. If India's inwardness and spiritual outlook are replaced by the worldliness of the West, all the virtues and manners, and the customs and traditions, peculiar to India will

have vanished into dreamland, and the charm or fascination which Vivekananda spoke of will have ceased altogether. Let us hope that the false prophets who go about preaching the gospel of Western materialism, greed, and combativeness will soon get discredited, and that the holy land will reject finally and for ever. Asiatic peoples in general represent immemorial systems of culture ; and we in India, in especial, bear with us the aureole of an immortal truth and the burden or blessing of an immortal hope. So, we the confident assurance that we shall ever remain in the holy land (the *Karma-bhumi*) of the human race. As Swami Vivekananda said.—"India is the land to which all souls must come wending their way to God." If Europe is strong with the strength of strenuous activity, India is strong with the strength of passive resistance—a strength which only excludes the *rajasic* activity of self-love which cares only for secular aims and gains, but not the regulated *Sattvika* or spiritual activity which flows from the love of God and man. If we are to fulfil our mission in the world as "the land to which all souls must come wending their way to God," we must retain all the social and religious institutions founded on the Veda and our immemorial usages and traditions, and all the virtues, individual and communal, which have been developed by their influence upon the human mind. A great German historian, Dr. Adolf Hohn has said :—"The only way to settle with the East is to vanquish her intellectually." We must, also, attempt to—vanquish the West in the same way. Bhartrihari says :—"Having themselves crossed the terrific ocean of Samsara, they help others also to cross who have no other help." We must send forth men who have been trained and educated to cross the ocean of Samsara, for they alone can help others too to cross it. Hence, it is only Brahmacharis that must be carefully trained and disciplined for this work in an institution specially organised for this purpose, and entering the stage (*Asrama*) of the Sannyasin, that must go out holding the flag of renunciation aloft so as to impress all the nations of the high possibilities of human nature attainable through the vows of poverty, celibacy, and homelessness, and thereby impressing them with the value of the Indian ideal of the *Sattvika* life. We now turn to the system of education needed for the training of Brahmacharis who will offer themselves as candidates for this work of fulfilling India's mission in the world.

In the *first* place, the body must be well trained and its energy must be fully developed by the practice of *Hatha-Yoga*. It is only then that the constitution will stand proof against the physical and social conditions of life in strange lands. It is only the men who are skilled in the practice of Hatha-Yoga that can succeed in adapting the organism to the environment and the environment to the organism wherever they go. Simultaneously with or after the close of, the training in Hatha-Yoga, the training in *Raja-Yoga* must be taken up and completed ; so as to bring the human will under control. The human will is the centre and sphere of operation of the soul of the *Jiva*, and when that is fully under control, we have attained the true spirituality—the source of every virtue, of every *siddhi* (perfection and attainment), and especially of the power of personal magnanimity—which flows from the development of the *Sattva-guna* in human nature. Some people condemn the ideal of asceticism *in toto*. But, in truth, there is an asceticism which is false, and a true and right kind of asceticism. The former is taken up by weak and timid men in order to avoid grappling with the difficulties of life. The asceticism which is developed by the training given to the will by the practice of *Hatha-Yoga* and *Raja-Yoga* leads to what is known to Indians as *Svarajya-Siddhi* (the conquest of the kingdom of the soul), and its joys are those of the inward life gained by the control of the purely physical aspects and requirements of our nature. Lastly must come a thorough training of the intellect in all the leading *Darsanas* or systems of Indian thought and philosophy, and especially and *finally* in the Vedanta religion. It is only the men who have gained a practical realisation of some of the ideals of the Vedanta under a qualified Guru that can understand fully the truths and doctrines of the Vedanta, which is not simply a system of thought, but a religion influencing life and conduct and bringing to the soul new powers and endowments of various sorts. To those who have not gained, in some measure at least, the results of a practical training in the two Indian systems already mentioned, the truths taught by the Vedanta will seem but theories and even pure dreams or hallucinations of the diseased imagination of visionaries and faddists. The generality of modern Pandits study Indian systems of philosophy, and even the Vedanta, as a purely speculative and theoretical branch of knowledge. When we say this, we should not be understood as depreciating the value of the service they have done to the cause of Indian religion and the preservation, in a large measure, of its ideals and of the faith of the people in their saving efficacy, in the face of discouragements and troubles of all kinds. Lord Macdonnell, when he was Lieutenant-Governor

of the North-Western provinces, addressing a meeting of the Pandits of Benares, said:—"Living in retirement and studious abstraction, you maintain the practice and traditions of learning and reflection, which have so enriched the literature of your country and preserved its religious ideals." Even this type of Pandit learning and reflection is fast disappearing, and in recent times the literary enrichment or preservation of true religion by Pandits has almost ceased for want of encouragement and partonage. But truly Indian spirituality cannot be evolved by a mere intellectual comprehension of the source-books of Hinduism and a mastery of arguments and analysis developed in later times upon their basis by the latter-day Pandit class. Swami Vivekananda has said truly;—"They alone escape whose spiritual nature has been touched and vivified by the life-giving touch of the Sad-guru,"—or as he is also called the Diksha-Guru. Sri Ramakrishna Paramahamsa is the modern example or type of the perfect man of India. It is not to be expected that many others like him can be raised even under the system of education above recommended. But it will produce the results we want. Those trained and taught under this system will lead lives of high spirituality and influence the minds and lives of men wherever they go. Dry dialectics will have no such effect, but even repel those who, in these days, have slowly turned away from the weary and fretful fever of listening to the unsubstantial verbiage which passes for religion and hanker after some kind of practical realisation of the Innermost Bliss of Love, the very essence of all Personality, Human and Divine.

Moreover, it is such men of trained spirituality that can train the people of the West in the simple and abstemious life to which they have become accustomed from early youth and which has been an indispensable help to their own spiritual evolution. Prof. Ramamurti, who has been rightly styled Abhinava-Bhimasena, has said:—"I have proved that the simple life and the sober habits of the Indian make him superior to the Western nations who are no doubt very strong but are sunk in luxury." Their strength lies in their collective and corporate life which they have carefully developed in order to hurl it with dreadful effect on the communities of Asia and elsewhere. It is this strong national organisation that we have to learn from the West. That is another matter, however, and has been already fully dealt with. Here what we are concerned to point out is that India has her own mission to fulfil in the world, and that, if it is successfully accomplished by the adoption of such suitable methods as have been above suggested, we too, will, in the end, gain the battle of life in this earth and remain, as hitherto, the heirs of all the ages. If we perish at all, we shall not certainly do so earlier than others who rely upon militant brutality alone to maintain their status and progress in the world. The late world-war has shown that mere strength of arms and organiaation will not achieve triumph. The same is true of commercial competition, pursued to the bitter end. Others take warning, and arm themselves for the strife. Only destruction, following by a prolonged collapse almost reaching to the limit of lifelessness will result. The one message which the world needs and which India alone can give so as to convey the balm of peace and freedom is what Swami Vivekananda proclaimed:—"Help but not fight, Assimilation, but not destruction, Harmony and Peace and not Dissension." 'All happiness and perfection is within,—in the one soul from which all the variety and the fear and contention in the world springs. Realise that unity of the Atman, and all discontent and disharmony must vanish and be replaced by the Wisdom and Love which is one with Peace and Bliss.

Let our popular representatives and leaders of public life look at the improvement in the conditions of British economic life. "The British debt was being steadily reduced, stocks were appreciating, exchanges were rising; fixed interest stocks had risen five percent, and industrial stocks thirty percent during the past year; exports of British manufactured goods had almost climbed back to pre-war level, exports of iron and steel had improved." It is therefore likely that taxation in Great Britain would be still further reduced so as to relieve large sections of the working-class population." It is no wonder that the tone which Lord Curzon adopted as the Ministerial orator at the Metropolis of the Empire was full of buoyant and even jubilant hope. When shall India produce *one statesman at* least of the stamp of Lord Curzon as full of stern and hardened persistence when matters of imperial prestige are concerned as he is of delicate and considerate benevolence when matters relating to the public welfare and public health of his own people and nation arise for discussion and settlement.

Literary and Educational.

The Evolution of Indian Education.

By K. S. Ramaswami Sastri, B.A., B.L.

(continued.)

A fourth defect is that artistic education in itself as well as a portion of liberal education is conspicuous by its absence. We are taught a lot of Algebra and ancient history, but those things that are and ought to be the solaces of life to every soul are ignored. We are taught the internal structure of the human eye: but our teachers are not solicitous to teach us the real use of the eyes, to enable us to realise and appreciate the loveliness of this beautiful world, the glories of earth and

Heaven. We know a great deal about the tympanum and the auditory nerves, but we have lost our famous power of appreciating harmony. We can screech from platforms about progress and happiness but we cannot 'strain our thoughts into a quivering song'. I am stating the case some what strongly, but the fact is deplorably true and needs urgent and careful consideration. Other defects are the restricted scope and area of technical education and our apathy in regard to compulsory and free elementary education and to female education.'

In recent times education has attained a wide expansion in India. Not only have new universities been established all over India, the number of educational institutions of all grades has increased to a considerable extent. In addition to this, indigenous educational types have been sought to be revived and adjusted to modern needs by non-governmental agencies. The Rishikula, and the Gurukala, and the Shantiniketan of Rabindranath Tagore are amongst the most noteworthy of such attempts. Quite recently attempts have been made to establish national schools and colleges and universities. But in spite of all these efforts it is becoming increasingly clear that education in India is not yet placed on a sound national and modern footing. In respect of the philosophy of education, India has always proclaimed and realised that education is the means of the attainment of self-realisation by the individual and by the nation and of the material and spiritual welfare of the individual and of the communal welfare of the society and the state. Education has to be adjusted to the genius of the race and to the modern needs of India. It must be the golden link between the national temperament and the time-spirit. It must revolt against the slavery of erroneous dogmas, whether these be old or new or eastern or western in their origin, It must be a preparation for life here and hereafter. It must be a link between the past and the future. It must carry the rich cargo of the previous national achievement to the generations to come. The supreme test is, does it enable the Indian to live nobly and prosperously in these days of economic and political storm and stress, to realise and perfect his Indianness (*swabhava*), and to reseat his beloved and blessed land in an honoured place among the nations of the world.

Quite recently in the Madras Presidency an attempt has been made to decentralise and democratise educational control and to convert the Madras University into a teaching and residential university. An endeavour is further made by the Education Minister to extend free and compulsory education and to introduce and popularise and vitalise vocational education. But what are sadly lacking today are forsightedness and co-operation. No tangible results will follow unless the school and the society and the state act together. In respect of material prosperity we must adjust education to professional life and adjust both to the demands of modernity. The state should foster, and the society should encourage, the industries that are now languishing and can be modernised as to increase the quality and the quantity, of the output. Techinical and industrial and vocational education should be adapted in each centre to such endeavours on the part of the state and of the society. The utterances and policies and actions of men in power today are unfortunately viewy and unpractical and ineffectual, and do not show the possession of synthetic vision as to the past and the present and the future of Indian education and of Indian life. There is today a craze about alteration and amendment of machinery, and too little attention is paid to the vital things in life and in culture. So far as the real culture of the land in language and literature, in art and philosophy and religion, and in ethical and social and political life is concerned, no attempt has been made to bring it into daily and vital touch with life in modern India.

It is hence our duty to discuss and formulate and realise a new and effective and modern and national scheme of education. Education is an art—in fact the noblest of all arts. The great educators are all artists in the realm of the soul. True education must link up the individual and the family and the society and the state and the universe ; it must be modern and national ; it must lead to prosperity and power and purity and perfection : it must comprehend duty, dispassion and devotion ; and it must train and perfect all our faculties—intellect, devotion, will, imagination and intuition—for the glory of God and for good will to man. In India it must be broad-based on Indian psychology which has truly and subtly perceived and declared the truths of the unity of the mind, of Karma, and of Atman ; it must adopt itself to Indian Sociology which has proclaimed the ideals of unity in variety and Syntheses of races and religions ; and it must be in harmony with the Indian economic organisation based on non-competitive guilds and on the Indian political organisation based on village autonomy and on a happy combination of monarchy, aristocracy and democracy in the central Government. Above all it must be in deep and intuitive sympathy with the soul of the race. It must be the education of the Indians by Indians for Indians. It must be Indian and national in curriculam, in organisation, and in control. It must be indigenous and homegrown in ideals and in methods, though it must take all knowledge as its province. We must see to it that our Schools and Colleges and universities have a graduated course of studies in all makes for social prosperity, social efficiency, social harmony and social happiness. We must become adepts in science, industry, commerce and administration, and also in literature, art, philosophy and religion. If I make bold to formulate and place before the public a scheme of my own, it is because I feel so keenly and passionately that there is so much to do and there is so little done in the matter of adjusting education to the life of the nation and to the joy of the soul.

To be continued.

Reviews.

Gandhi and the Anglican Bishops :—Ganesh and Co., Madras:

This is a reprint from the series of articles which originally appeared in the 'Reformer' Bombay and is an excellent and thorough refutation of the pasteoral letter addressed by the Bishops of the Province assembled in Synod. The writer, who wishes to remain anonymous, believes that the Bishops have done a cruel wrong to Jesus in their elaborate theological defence of the duty of blind obedience to law and a grave injustice to Gandhi in condemning his non-violent method as un-Christian. The writer's revelations with regard to Christ's method and attitude

to the Imperial Government may come as a surprise to many Christians and we trust that an earnest and sympathetic study of the book would help to banish many of the misconceptions under which even a large number of fair-minded Christians labour.

To awaking India By S. E. STOKES, Ganesh and Co., Madras, 8. As.

To any one wishing to understand the psychology or philosophy of the khaddi campaign we would heartily recommend this neat little book by Mr. Stokes. The major portion of the book deals with that very controversial question 'why foreign cloth should be burnt' and we believe a convincing answer to it, is furnished by this book.

'The Eternal Wisdom Vol. I. By PAUL RICHARD Ganesh and Co., Madras, Rs. 2.

Any book by Mr. Paul Richard, the eminent Frenchman is eagerly sought for by people and we have found his latest 'The Eternal Wisdom' to be as popular as his other works. Mr. Richard's aim in this book is to show the unity which underlies the highest and noblest conceptions and ideals of mankind all the world over. With this end in view the author has set upon himself the arduous task of collecting and arranging under appropriate headings quotations from authors and scriptures, ancient and modern.

Almost every important book of every important religion and author has been ransacked for a spark at least of the Eternal Wisdom it may contain. This is probably the first time that such a collection has been made. The necessity of such a book is particularly felt at the present time and we sincerely believe that Mr Richard's book will help to a better understanding among the great communities of this world and promote the sense of brotherhood and fellow-feeling that ought to exist between man aud man irrespective of creed or country. Each section in the book is followed by a note giving the sources of the quotations forming that section. The book is tastefully got up and we look forward with eagerness to the two remaining volumes of this book which are to be published soon.

'On the Sand Dune' By K. S. VENKATARAMANI Ganesh and Co., Madras Rs. 1—8.

We Welcome this new book from the author of 'Paper Boat.s' Mr. Venkataramani is now well known as an accomplished essayist with a style which has all the delicateness and beauty of a pastel sketch. He maintains in his new book 'On the Sand Dunes 'that peculiar quality and charm of style which is all his own and which gives him a marked individuality in an otherwise much hackneyed form of writing. 'On the Sand dunes' has distinctly the impress of a calm and concentrated thinker. The quiet and solitary sand dunes have not moved Mr. Venkataramani to fly into rapturous and ecstatic flights about the grandeur of the scene on the glory of god the usual themes attractive to so many. On the other hand they have just helped Mr. Venkataramani to ponder deeply and sincerly over modern men and modern society and their future. "There is a terrible stoop,' says he 'in the personality of the modern man, a crack in the pile, a rent in the garment of life. The cosmos of the Individual is lost in the chaos of the Society.' The book is a powerful indictment against the so called civilisation of modern Society, against the so-called democracy of modern governments and against the so-called justice of modern economics. Mr. Venkataramani thus describes the modern men. 'O ! modern man ! You may look planed and polished—the work of sand-paper and not the gift of God.' Again about Industrialism., 'O ! Industrialism ! what a lifeless throb is yours. The pulse that is meant to feed the heart, lets out the blood.' And lastly about politics, "Politics which makes the rich richer and the poor poorer digs the very roots of life which it pretends to water. The council chamber and the statute book are but the clever fetters of the few to chain the many.' It is very doubtful if the truth of these descriptions can be questioned. Mr. Venkataramani cannot be supposed to be a cynic. Where he has to consider modern man and society he is oppressed with the despondent feeling which they naturally arouse in a man of his temperament. But the cheerfulness and optimism which he manifests when once he is on the task of constructing the future of modern man cannot be equalled. 'Intense misery,' says Mr. Venkataramani himself, 'has often wrought in me a change far beyond the powers of God my creator or man my destroyer. It has shed for me a ray of light on the darkest corners. It has whispered to me the secret of the scheme of things in this world.' He is conscious that a 'world change is coming over the race of men and that the warp of the West and the woof of the East shall make the fabric of future life.' His ideal is the Superman of Simple Life. The religion of the future 'shall be the one which teaches man to break away from the silken bonds of pleasure and roll back and on ward to a life of utter simplicity and *thapas* where all are free and none is governed and where each gets his wants, his hunger appeased with the honey from the honeycomb and his thirst slaked at a common rill'. The book is full of little biographical details which ought to interest its readers. Apart from the lesson it teaches or the message it delivers the literary qualities alone of the book are of sufficient merit to justify the modest rupee and a half for which it can be had. We heartily commend this book to our readers and wish for many more such works from the pen of Mr. Venkataramani.

Miscellaneous.

The League of Nations.

5 India and the League.

(THE PUBLICITY BUREAU, MADRAS).

The League of nations is a world league. It is not confined to any continent but invites all self-governing nations to participate, be they great or be they small, be they world empires like those of Britain and France, or be they weak States lately set up or reorganised like Esthonia and Poland, be they wholly independent like Japan or subject to foreign influence like Persia or not wholly divorced from the Mother Country like Australia. It is true that as yet certain nations have not been admitted, Russia because of her uncomprising attitude towards the national system of the civilised world, Germany because being originally excluded she has been doubtful of her position and Turkey because no Treaty of Peace has yet been ratified. Moreover the League does not compel ; it invites, and these countries can only be admitted by their own voluntary application. So far that application has been withheld, partly no doubt for fear that the Member State would not view it with favour and partly as in the case of Russia and America because they do not wish to join. But the feeling is growing that the League is incomplete unless the whole world joins in it ; it aims at bringing together the whole family of nations and as long as some members stay out that aim cannot be realised.

You will have noticed that the nations are self-governing States. How then does India belong to the League when she is not wholly self-governing ? Her position is in fact unique. Rightly considered, the compliment was the highest that the League could pay

and the earnest of England's good faith towards her. For by her admission on an exact equality with Australia, Canada and South Africa, the world proclaimed her importance and by her acquiescence England acknowledged her future. Self-governing in the fullest sense she might not yet be, but the world received her as though she were or at least must so become; England proudly and gladly confessed that India's admission to the League was the world's fitting reward for her services in the war and the logical sequel to her own action in admitting her to the council of the Empire. When India entered the League of Nations, England proclaimed and the world acknowledged her new status as the equal of the self-governing Dominions.

This then is the first thing that India gains by the League of Nations the recognition of her status and the establishment of her self-respect in the eyes of the world. But let us, before we consider whether what India receives from the League, reflect on what she contributes for it is the stronger, the prosperous and the superior who give to the weaker the unfortunate and the inferior. The Rajah receives the reverence of the peasant but it is in return for the benefits he confers; Dharma embraces does it not?—not only justice but mercy and charity, the care of the poor, the sick and the destitute by the rich and the powerful, which is so constantly enjoined by the sacred Hindu books. It is not what she receives from the League, but what she can contribute to it that is the measure of the world's reverence for India. And India with China and Japan may be said to form the triumvirate of Asia; they are the Asiatic counterpart of France, Italy and England in Europe. Without India the continent of Asia would not be adequately represented, just as we feel that without the United States there is a gap in the American representation which nothing can fill. That is the first gift of India to the League but it counts for nothing if a continent is to be ranged against continent, Asia against Europe in opposing camps. It is the mission on India no less than that of Japan, more perhaps than that of China, to bring East and West closer together, to lessen the gap which is made by divergencies of custom, divergencies of race, divergencies of religion. For a longer time than either China or Japan India has had the opportunity of studying the West without sacrificing her own peculiar systems, her unique religion or her special customs. She has become familiar with the political system of the West and has steeped herself in Western political philosophy. She has therefore come fitted in a special sense to uphold the dignity and to interpret the mind of Asia in the assembly of the world.

To a people which prides itself upon its spiritual outlook and places a high value upon ideals the League of Nations makes a special appeal. For the Indian people whether from inclination or from the force of circumstances have never been prone to external aggression. It matters not how far this historical fact may be due to the social system peculiar to Hindus or to their religion. Whatever be the cause, Indians bring to the Assembly a mentality already predisposed by long habit to universal peace. And they bring more than that. For they bring experience of things of which the white man has only heard or has viewed from a different stand-point. In the debates of the Third Assembly it was an Indian who put before it the case of indentured labour from the labourers' side; it was he who warned the delegates of the danger of importing male labour undiluted by a proper proportion of the other sex and of the social perils which follow upon the whole system.

These are among the gifts which India has to bestow upon the League and they bring their own reward with them. For they vindicate the dignity of India in the world and command the respect of other nations to a degree not hitherto attained. You will see that the Rt. Hon, Srinivasa Sastri considers the best results of his mission to the Colonies to be the dispelling of ignorance, indifference and prejudice abroad in the affairs of India. That which he has done for India in his tour, India can do for herself through the mouth of her delegates in the Assembly. For the first time she is able to make the voice of India heard before the world not as a suppliant but as an equal among equals. Already her importance has been acknowledged by her admission to the International labour Conference as one of the great Industrial countries of the world and she has secured recognition as such to the exclusion of a European State, namely, Poland. The resolutions of this International labour Conference are said to have had practical effect in India itself towards establishing better conditions for industrial labourers and a keener interest in their welfare. India is fortunate in that this Conference has taken shape at the critical time when Indian labour is beginning to find self-expression in the Western system of Trades Unions and strikes. The machinery is as yet crude; it is still in the making. That is all to the good, for in organising and guiding the conditions of labour and in adjusting the relations of employer and employed the Indian Legislature can profit to the full by the deliberations of the world's delegates in conference assembled.

But you may say that all this could have been accomplished without the aid of the League. "What has the League done for India to justify her membership? The primary aim of the League is to prevent war; there has been no war to prevent nor any dispute which the League is competent to settle. Why should India remain in the League?" It has already been pointed out that the benefits which India confers are a higher witness to her dignity and value than those which she receives, but if you are looking for profit would you consent to obtain it at the cost of an acute disagreement with your neighbours? Does not the experience of all commercial houses show that profit is not to be looked for at the outset? Does not Indian History itself show the supreme advantage of solidarity? Has not the late war shewn that not only India, but nations even more remotely connected with the original quarrel were drawn into it and that even those who remained neutral suffered from the dislocation of trade and even from the destruction of their shipping? Were not the poor of India crying out for cloth to cover them and for food to feed them? There cannot again be a great war in which India can say "This does not concern me; I shall look on while they fight", for if it means nothing else we know now that a great war means in its after effects high prices, scarcity of the necessaries of life and a legacy of ill feeling among nations. It would indeed be a shortsighted policy to secede from the community of nations because there is no concrete example of immediate profit. Who knows when India's hour of need may come? Who knows that when the time has come for full self government India may not desire to take counsel with those who have had longer experience and may long for their support?

For consider the consequences of secession. The world's conclave would be over weighted against Asia since next to Japan in influence and next to China in population India is the most important Asiatic State counted amongst the League's members. Her voice would be unheard, her remonstrances would be unconsidered; unlike the long established states of Russia, Germany and America, India has but newly found her place and as the death of a young writer of promise is lamented and then forgotten, so the vacant seat of India would cause a sigh of regret, soon to be stifled in the world's affairs. For the memory of man is short.

If the League of Nations has a great mission to fulfil, if the great aims of universal peace and universal friendship are to be attained by the mutual understanding and the mutual cooperation of the peoples, India's share is surely not the least. For the sake of the world, for the sake of Asia, for the sake of her own dignity, India must stand shoulder to shoulder with the rest of civilisation and perhaps more than all for the sake of the influence which she can exercise in the cause of peace and humanity which as all hope will grow ever greater as the years pass.

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GENTLEMEN,

Having paid to { THE MANAGING DIRECTOR. / THE IMPERIAL BANK OF INDIA, / THE INDIAN BANK LTD.,

the sum of Rs.............................being a deposit of Rs. $\frac{10}{2}$ per share in respect of..............shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ I request you to allot to me that number of shares and I hereby agree to accept the same or any smaller number they may be allotted to me, to pay $\frac{\text{Rs. 10}}{\text{Rs. 2}}$ on allotment, and the balance of Rs. $\frac{30}{6}$ as and when called, and I hereby authorise you to place my name on the register of members in respect of the shares allotted to me and I agree to accept such shares, subject to the provisions of the Memorandum and Articles of Association.

Signature...

Name in full..

Description...

Address...

Date..

Received on ________ by ________ the Office or the Bank by whom Received. *(to be filled in by the Receiver.)*

APPLICATION DEPOSIT RECEIPT.

THE SRI VANI VILAS SYNDICATE LIMITED.

Place________________________

No__________ Date________________________

Received of Mr.____ of__________________ the sum of Rs.______________________________being a deposit upon________shares of $\frac{\text{Rs. 50 each}}{\text{Rs. 10 each}}$ in the above named Company applied for on the________day of__________________192

____

Rs.

Signature of the Receiver.

N. B.—*This receipt must be preserved carefully to be exchanged hereafter for Share Certificate. Payment by cheque to be subject to its realisation.*

Printed and Published by K. Balasubrahmanya Aiyar, B. A. at the Sri Vani Vilas Press, Srirangam.